

Assessing the Environmental Impact of Layer Chicken Farming: Sustainable Islamic Business Ethics

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Abstract: This study explores the environmental impacts of layer chicken farming from an Islamic studies perspective, with particular attention to Islamic business ethics and Qur'anic interpretations related to environmental conservation. While layer farming contributes to economic and social development, it also poses notable environmental challenges. Adopting a Qur'anic interpretive framework based on Tafsir al-Mishbah by Quraish Shihab, this research focuses on the farming practices of a company named UD. Berkah Telur in Madiun. Employing a qualitative descriptive method, data were obtained through interviews and a review of relevant literature. The findings indicate that UD. Berkah endeavors to uphold the principles of Islamic business ethics, particularly regarding animal welfare and product quality. Nevertheless, challenges remain in fully integrating sustainable Islamic economic principles into all operational aspects. Despite these limitations, the enterprise demonstrates a clear commitment to social and environmental responsibility adhering Islamic teachings. As interpreted through Tafsir al-Mishbah, Islamic business ethics emphasize a vision of sustainability that extends beyond short-term profit orientation to include the preservation of the environment for future generations.

Keywords: Sustainable Economy; Islamic Business Ethics; Environmental Impact; Layer Chicken Farming; Quraish Shihab

Abstrak: Penelitian ini mengkaji dampak lingkungan dari budidaya ayam petelur dalam perspektif studi Islam, dengan menitikberatkan pada etika bisnis Islam dan interpretasi ayat-ayat al-Qur'an terkait pelestarian lingkungan. Budidaya ayam petelur, meskipun memberikan manfaat ekonomi dan sosial, juga menimbulkan dampak lingkungan yang signifikan. Studi ini menggunakan pendekatan tafsir al-Qur'an dari Tafsir al-Mishbah karya Quraish Shihab, dengan fokus pada praktik budidaya oleh UD. Berkah Telur di Madiun. Penelitian ini bersifat kualitatif-deskriptif, mengumpulkan data melalui wawancara dan kajian literatur yang relevan. Hasil penelitian menunjukkan bahwa UD. Berkah Telur berusaha menerapkan

prinsip etika bisnis Islam, terutama dalam hal kesejahteraan ternak dan kualitas produk yang sehat. Namun, masih ada tantangan dalam menerapkan prinsip ekonomi Islam yang berkelanjutan di seluruh aspek operasional. Meskipun demikian, usaha ini telah menunjukkan komitmen terhadap tanggung jawab sosial dan lingkungan sesuai ajaran Islam. Etika bisnis Islam, sebagaimana diinterpretasikan melalui Tafsir al-Mishbah, menggarisbawahi pentingnya visi keberlanjutan yang tidak hanya berorientasi pada keuntungan jangka pendek tetapi juga pada pelestarian lingkungan untuk masa depan.

Kata Kunci: Ekonomi Berkelanjutan; Etika Bisnis Islam; Dampak Lingkungan; Budidaya Ayam Petelur; Quraish Shihab.

Introduction

Cultivation is an activity that has been carried out by societies since ancient times. Evidence of its existence has been detected in the Yangtze River valley, China, since 2000 BC.¹ In Indonesia, evidence of cultivation is indicated by the presence of wetlands (rice fields) around 500 BC in the Java and Bali regions (current areas), particularly in areas near fertile volcanic mountains. The cultivation process can be carried out by preserving and caring for natural resources to prevent their depletion as they are continually utilized. In this way, the cultivation process can become an effort in the conservation of natural resources. Besides being beneficial for nature, cultivation activities play an important role in human life. The sustainability created from the cultivation process ensures that humans have sufficient resources to be processed further to meet their living needs. This condition demonstrates that the cultivation process carried out by humans can provide positive feedback for humanity itself.

With the development of the economy, cultivation activities have entered a new realm with commercial objectives. This means that the cultivation process is not only aimed at conservation efforts but also at obtaining material benefits. This condition opens new opportunities for communities with adequate natural resources to process them as best as possible to achieve maximum results. One of the promising economic opportunities in cultivation is the breeding of laying hens. The potential for laying hen cultivation is wide open among Indonesian society. This is supported by many studies show that laying hens are relatively easy to breed.² Generally, laying hen cultivation involves two groups of chickens: medium-type chickens and light-type chickens. Medium-type chickens usually produce brown-shelled eggs, while light-type chickens produce white-shelled eggs. However, the medium-type laying hens, specifically the Lohman breed, are commonly bred to produce eggs for consumption.

Eggs are a fundamental component of the basic needs of Indonesian society. Their affordability and relatively complete protein content make them popular among various

¹ Jianping Zhang et al., "Early Mixed Farming of Millet and Rice 7800 Years Ago in the Middle Yellow River Region, China," *PLoS ONE* 7, no. 12 (2012), <https://doi.org/10.1371/journal.pone.0052146>.

² D J Setyono and M Ulfah, *Sukses Meningkatkan Produksi Ayam Petelur*, ed. Kamal Nugroho Sonny and Trias (Penebar Swadaya Grup, 2013).

societal levels.³ For rural communities, eggs are a basic staple food, while for urban communities, eggs are a vital source of nutrition, rich in vitamins, minerals, and high protein content.⁴ In addition to their beneficial contents, eggs are easy to consume and can be used as an ingredient in other food preparations. The importance of eggs is also evident when their prices increase. A significant rise in egg prices can affect the cost of other raw materials. If there are no community members engaged in the laying hen cultivation business, the availability of eggs in the market would be limited, leading to scarcity. When a product that meets the needs of society becomes scarce, it can impact the economy and business activities within the community.

The numerous benefits provided by eggs for the human body have led to an increase in demand each year. According to data from the National Food Agency (Bapanas), in 2023, the average Indonesian consumed 6.69 kilograms of eggs per capita per year.⁵ However, this growth in consumption has not been accompanied by an increase in the productivity of laying hens. This condition indicates that the availability of egg supplies for local needs still needs to be improved.⁶ The process of laying hen cultivation, known for its ease and requiring less capital compared to other animals such as goats, buffaloes, or cattle, should be utilized by the community. The laying hen cultivation business has also proven to be resilient amid economic crises. This indicates that laying hen cultivation has a significant potential to grow and be developed to ensure that domestic needs are met by local suppliers. Additionally, this can positively impact the community's economy through increased economic well-being.

The opportunity to meet egg needs has been seized by entrepreneurs in Tawangrejo Village, Madiun, by establishing a laying hen cultivation business named UD. Berkah Telur. This business was established in 2017 to address the high demand from shops and market vendors in the Tawangrejo area, who consider eggs a basic staple in daily life. The existence of this business also aims to ensure that local needs are not continuously supplied from outside the area. This is based on the fact that previously, the demand was met by suppliers from the Magetan area. Furthermore, the establishment of UD. Berkah Telur can also provide economic opportunities for the local community, especially those in the Tawangrejo area.

The laying hen cultivation business run by UD. Berkah Telur has undeniable negative impacts, ranging from waste issues and environmental problems to, at worst, adverse effects on the health of the surrounding community. The waste produced from the cultivation process is primarily derived from the chicken manure itself. If not managed promptly and properly, these issues can escalate into more complex problems, such as unpleasant odors that can spread beyond the confines of the coop. This odor problem can trigger a cascade of other issues, particularly concerning health. The negative impact is not only experienced by humans living around the laying hen cultivation environment but also adversely affects the

³ Adi Ahdiat, "Konsumsi Telur Ayam Ras per Kapita Masyarakat Indonesia (2019-2023)" (Jakarta: Katadata, April 22, 2024), <https://databoks.katadata.co.id/datapublish/2024/04/22/konsumsi-telur-ayam-per-kapita-indonesia-berkurang-pada-2023>.

⁴ Pusat Data dan Sistem Informasi Pertanian Sekretariat Jenderal - Kementerian Pertanian, "OUTLOOK KOMODITAS PETERNAKAN TELUR AYAM RAS PETELUR" (Jakarta: Pusat Data dan Sistem Informasi Pertanian Sekretariat Jenderal Kementerian Pertanian Tahun 2022, 2022).

⁵ Ahdiat, "Konsumsi Telur Ayam Ras per Kapita Masyarakat Indonesia (2019-2023)."

⁶ Sekretariat Jenderal - Kementerian Pertanian, "OUTLOOK KOMODITAS PETERNAKAN TELUR AYAM RAS PETELUR."

laying hens themselves, which eventually produce eggs for human consumption.⁷ UD. Berkah Telur also faces these challenges in its egg cultivation operations. The humidity conditions in UD. Berkah's chicken coops are unstable, affecting the health of the laying hens. Additionally, there are other conditions that directly impact the surrounding environment, such as waste contaminating the area around UD. Berkah Telur.

A more in-depth study from the perspective of Islamic business ethics is needed in this case, considering the high level of egg consumption in society, as previously mentioned. Eggs, as a food item and nutritional source, are a basic human necessity. From the perspective of Islamic teachings, in the context of Maqasid al-Shari'ah, fulfilling nutrition through egg consumption can be seen as part of efforts to achieve the objectives of Sharia, which include maintaining human health and well-being.⁸ Furthermore, egg cultivation, from the perspective of Sharia's economic objectives, can drive the sustainable economy and develop human resources, as stated by Jasser Auda.⁹ However, on the other hand, the cultivation of laying hens, which produces food products that are inexpensive and easily accessible to Indonesians to meet their basic needs, has negative impacts as outlined above. These negative impacts directly contradict the goals of Islamic Sharia in environmental preservation.¹⁰

Indeed, studies regarding issues in the process of laying hen cultivation have been discussed in previous research, such as by Efranta et al.,¹¹ and Yan Aditama, who focused on the management of laying hen waste.¹² Syahrudin et al.,¹³ ohana et al., who examined the feasibility of laying hen farming.¹⁴ Dian et al.,¹⁵ dan and Ahmad Jauhari et al., who discussed

⁷ Purnomo Purnomo, Zulfan Saam, and Elda Nazriati, "Analisis Bau Limbah Perternakan Ayam di Pemukiman Terhadap Gangguan Psikosomatik Masyarakat Sekitar Kandang di Desa Sei Lembu Makmur," *Dinamika Lingkungan Indonesia* 3, no. 1 (January 16, 2016): 57, <https://doi.org/10.31258/dli.3.1.p.57-63>.

⁸ Mohammad Fauzan Ni'ami and Bustamin Bustamin, "MAQĀSID AL-SYARĪAH DALAM TINJAUAN PEMIKIRAN IBNU 'ĀSYŪR DAN JASSER AUDA," *JURIS (Jurnal Ilmiah Syariah)* 20, no. 1 (June 21, 2021): 91, <https://doi.org/10.31958/juris.v20i1.3257>.

⁹ Landy T. Abdurrahman, "Pendekatan Maqāsid Al-Syarī'ah Kontemporer Dalam Perilaku Ekonomi," *An-Nawa: Jurnal Studi Islam* 1, no. 1 (December 16, 2019): 17–41, <https://doi.org/10.37758/annawa.v1i2.139>; Landy Trisna Abdurrahman et al., "SDGs and Islamic Studies: Fiqh Muamalat, Sustainable Development, and Maqashid Asy-Syari'ah," *Az-Zarqa: Jurnal Hukum Bisnis Islam* 14, no. 2 (September 22, 2022): 175, <https://doi.org/10.14421/azzarqa.v14i2.2583>.

¹⁰ M. L. Hutchison et al., "Effect of Length of Time before Incorporation on Survival of Pathogenic Bacteria Present in Livestock Wastes Applied to Agricultural Soil," *Applied and Environmental Microbiology* 70, no. 9 (September 2004): 5111–18, <https://doi.org/10.1128/AEM.70.9.5111-5118.2004>; Nida Humaida et al., "PEMBANGUNAN BERKELANJUTAN BERWAWASAN LINGKUNGAN (SUSTAINABLE DEVELOPMENT GOALS) DALAM PERSPEKTIF ISLAM," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (June 16, 2020): 131, <https://doi.org/10.18592/khazanah.v18i1.3483>.

¹¹ Efranta Katherina Defari et al., "Pemanfaatan Limbah Kotoran Ayam Sebagai Bahan Baku Pembuatan Kompos," *Dharma Raflesia: Jurnal Ilmiah Pengembangan Dan Penerapan IPTEKS* 12, no. 1 (2017): 11–20, <https://doi.org/10.33369/dr.v12i1.3383>.

¹² Widyaningrum Dini Aditama Yan, Imanudin Oki, "Pemanfaatan Limbah Sayuran Organik Dan Limbah Feses Ayam Petelur Sebagai Media Dalam Budidaya Maggot," *Tropical Livestock Science Journ* 2, no. 1 (2022): 49–56.

¹³ Nibras K Laya et al., "TATA LETAK, KONSTRUKSI DAN PERMASALAHAN KANDANG AYAM PETELUR Construction and Problems Cage Of Laying Hens," *Jambura Journal of Husbandry and Agriculture Community Serve E* 1, no. 2 (2022): 2809–3852.

¹⁴ Ardina Tanjungsari et al., "Kelayakan Usaha Peternakan Ayam Petelur Lidani Farm Di Kecamatan Wates," *Jurnal Ilmiah Fillia Cendekia* 7, no. 2 (2022): 145, <https://doi.org/10.32503/fillia.v7i2.3058>.

¹⁵ Dian Nirwana Harahap et al., "Pengolahan Limbah Kotoran Ayam Petelur Di Peternakan Bangun Rezeki Desa Tuntungan I Kecamatan Pancur Batu," *Jurnal Pengabdian Mitra Masyarakat* 1, no. 1 (2021): 1–8.

community assistance.¹⁶ Salsabila et al., who investigated the penalties that can be imposed on businesses that do not comply with applicable regulations.¹⁷ However, from these studies, it is evident that previous research has predominantly addressed the issue of laying hen cultivation from a general perspective. This study aims to examine the topic of laying hen cultivation from an Islamic perspective. Islam, as a universal religion, regulates all human activities, both those related to God (Hablum Minallah) and those related to other humans (Hablum Minannas). In this context, Islam not only discusses the concept of ritual or worship but also the concept of muamalah or business through its primary foundation, the Al-Qur'an.

Based on the above explanation, and by conducting a case study at UD. Berkah Telur, this research proposes two main questions. First, how are the problems in laying hen cultivation viewed from an Islamic perspective? Second, what efforts does the owner of UD. Berkah Telur make to reconcile the negative impacts as a form of responsibility towards environmental damage? This research is conducted using descriptive qualitative techniques that are widely used in Sharia studies.¹⁸ Data analysis is conducted with reference to the interpretation of Qur'anic verses related to the problems arising in the laying hen cultivation process, as mentioned in Q.S. Al-Araf, Q.S. Al-Rum, and other Surahs. The interpretation of these verses is taken from Tafsir Al-Mishbah by Quraish Shihab. The interpretative ideas of Quraish Shihab are used in this analysis with the consideration that Tafsir Al-Mishbah was written in modern times,¹⁹ dan and anthropologically, Quraish Shihab, as a mufassir, is Indonesian. The interpretative ideas about economic behavior and prohibitions on the exploitation of nature expressed by Quraish Shihab in his tafsir are deemed capable of analyzing the issues raised in this study

Results and Discussion

Overview of Layer Chicken Farming and Case Study of UD. Berkah Telur

Layer chicken farming is a business sector that significantly impacts the fulfillment of animal protein needs and various industrial demands. The protein content in eggs plays a crucial role in supporting human growth and development, as well as intelligence, through organic compounds like amino acids, which make up approximately 13 to 14 percent of the egg. Additionally, eggs contain many other beneficial nutrients for the body, such as vitamins A, E, K, B (B6, B12, B1, and B2), and minerals like calcium, phosphorus, sodium, potassium, and other beneficial components. Egg consumption in Indonesia is predominantly dominated by layer chicken eggs. All segments of society are accustomed to layer chicken eggs, which are much cheaper compared to kampung (free-range) chicken eggs. This condition leads to an annual increase in the demand for eggs produced by layer chickens.²⁰

¹⁶ Ahmad Jauhari Anwar, Nanik Setyowati, and Nurul Malikah, "Pendampingan Pengolahan Limbah Kotoran Ayam Petelur Menjadi Pupuk Kompos Di Desa Pomahan Kecamatan Pulung Kabupaten Ponorogo.Pdf," 2023, 455–64.

¹⁷ Salsabila Zahra Pebriani and Neni Ruhaeni, "Pengelolaan Limbah Cair Dari Aktivitas Ternak Ayam Berdasarkan Peraturan Menteri Pertanian Nomor 31 OT.140/2/2014 Tentang Pedoman Budi Daya Ayam Pedaging Dan Ayam Petelur Yang Baik Dan Penegakan Hukumnya Terhadap PT QL Di Kecamatan Haurwangi," *Bandung Conference Series: Law Studies* 2, no. 1 (2022): 301–8, <https://doi.org/10.29313/bcs.v2i1.827>.

¹⁸ Siswanto et al., "Conflict Resolution in Sharia Business Bankruptcies in Indonesia: Ethical and Legal Challenges," *Jurnal Hukum Bisnis Islam* 15, no. 2 (2023): 150–173, <https://doi.org/10.14421/azzarqa.v15i2.3182>.

¹⁹ Eni Zulaiha, "Tafsir Kontemporer: Metodologi, Paradigma dan Standar Validitasnya," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, no. 1 (June 30, 2017): 81–94, <https://doi.org/10.15575/jw.v2i1.780>.

²⁰ Dyah Listyo Purwaningsih, "PETERNAKAN AYAM RAS PETELUR DI KOTA SINGKAWANG Dyah," *Jurnal Online Mahasiswa Arsitektur Universitas Tanjungpura* 2, no. 2 (2014): 75.

Layer Chicken Farming refers to all aspects related to production, including processing, marketing, management, and housing for layer chickens. This encompasses the development of chickens from the chick stage to adulthood when they are in the production phase. Several requirements for designing Layer Chicken Farms include compliance with land use regulations and concern for the surrounding environment. The location should be isolated from crowded areas, at least 250 meters away from other farms, and 1 kilometer away from breeder farms. Additionally, the farming location requires an adequate power supply and communication media to facilitate work-related communication for the employees. Moreover, sufficient land availability is necessary to install the required facilities and infrastructure for development.²¹

To ensure the production of high-quality and abundant eggs, several important factors must be considered in layer chicken farming. There are four crucial factors that determine the success of layer chicken farming:

1. High-Quality Breeding Stock

Indicators of superior breeding stock include rapid growth, good adaptability to feed changes, and high egg production. Some requirements for viable breeding stock include:

- a. Healthy physical condition, including normal legs that can stand upright.
- b. Fresh and active appearance, without signs of dehydration.
- c. Free from deformities and physical defects.
- d. Feathers have a uniform color according to the strain and should be dry and fluffy.

2. High-Quality and Economical Feed

Quality feed for livestock must contain all necessary nutrients at an affordable price to avoid burdening farmers. It is important to adjust the nutrient content of the feed according to recommended standards, as indicated in feed nutrient brochures. If feed consumption does not meet the target or falls below expected standards, consider increasing the crude protein content. Conversely, if feed consumption is high, the crude protein content can be lowered. This is a strategy to ensure chickens receive nutrients that meet their needs, supporting their growth and high-quality egg production.

3. Maintenance Management

Good maintenance management includes suitable and clean housing for livestock, providing feed at appropriate times and in adequate amounts. Housing location should be chosen with consideration for technical, health, social, and economic aspects. Ideally, housing should be far from residential areas to avoid noise, reduce stress on chickens, and create a more conducive environment for their well-being.

4. Housing Management

In layer chicken farming, it is important to pay attention to housing management with a focus on three aspects: location, planning, and system. Construction should meet the needs of maintenance, aiming to prevent disease transmission in the early period of the chickens when they are vulnerable to environmental influences.

²¹ Purwaningsih, "PETERNAKAN AYAM..." 82

Additionally, housing planning should consider the type of soil used, the availability of water sources, and factors such as transportation and land prices.

To achieve success in layer chicken farming, farmers must pay close attention to these four factors. By considering these factors, farmers can produce high-quality livestock and achieve high production.²²

Case Study: UD. Berkah Telur

UD. Berkah Telur is located in Tawangrejo Village, Gemarang Sub-district, Madiun Regency. Tawangrejo Village consists of 56 neighborhood units (RT). One of the main livelihoods of the Tawangrejo villagers is layer chicken farming, and UD. Berkah Telur is one of the largest egg farming businesses in the village. Established in 2017 and independently founded by Mr. Dhiki, UD. Berkah Telur has, between 2017 and 2023, become one of the egg suppliers in Madiun Regency and has created job opportunities for the residents of Tawangrejo Village and several other villages in Semarang Sub-district. UD. Berkah Telur is considered a fairly successful business amid the COVID-19 pandemic that hit Indonesia. It was not significantly affected by the pandemic, and no employees of UD. Berkah Telur were laid off during that time.²³ However, the development and growth of UD. Berkah Telur have led to several issues. These impacts have caused problems that can be detrimental both to the community and the employees.

Based on direct observation and interviews with Mr. Dhiki, the business owner, several points from the above aspects are not met in the layer chicken farming process. Some crucial issues at UD. Berkah Telur can be outlined as follows:

1. The layer chicken coops of UD. Berkah Telur are too close to residential areas.
2. There is no perfect housing management in place.
3. Unpleasant odors pollute the air in the residential areas.
4. Waste from droppings and chicken feathers flies into residential areas.
5. Some employees have health problems.
6. Residents who are not employed by UD. Berkah Telur feel disadvantaged by the odors and environmental impacts.

The existence of UD. Berkah Telur as a layer chicken farming business is aware of the impact that raises problems in the community. Therefore, the owner and manager continually strive to take strategic steps to at least minimize these issues by implementing several measures such as cleaning the coops regularly at least once a month. This cleaning is intended to minimize the odor caused by ammonia from chicken droppings. Additionally, UD. Berkah Telur also undertakes other efforts by spraying EM4 liquid around the chicken coops and providing a mixture of traditional herbal remedies. Furthermore, serious steps to minimize air pollution that can spread to the surrounding environment are taken by erecting a sufficiently high wall around the coop.²⁴

Despite this, UD. Berkah Telur still pays attention to the health aspects of the chickens themselves by installing ventilation in the walls surrounding the coop to ensure good air circulation within the coop. The coop planning also ensures that the chickens receive adequate lighting from sunlight and additional lighting. Other efforts made by UD. Berkah Telur in maintaining the health of the layer chickens include providing sufficient feed,

²² Rahadi s, "Manajemen Peternakan Ayam Petelur," *CV Diaspora Publisher* (CV.Diaspora publisher, 2012).

²³ Dhiki Hermawan, Interview with the Owner UD. Berkah Telur, Desember 2023.

²⁴ Hermawan.

administering vitamins, and separating sick chickens from healthy ones. UD. Berkah Telur also restricts its employees to prevent causing stress to the chickens.²⁵

To reassure the community and ensure that the business meets the criteria according to the regulations, the business owner also processes the necessary permits. The permits currently held by UD. Berkah Telur include a Disturbance Permit (HO), Building Permit (IMB), Trading Business License (SIUP), and Company Registration Certificate (TDP). These permits indicate that the farming business conducted is feasible and acceptable to the surrounding community. Moreover, the existence of UD. Berkah Telur provides economic benefits to the community, such as creating new job opportunities. UD. Berkah Telur also donates a portion of its harvest in the form of alms or charity, as well as eggs to the surrounding community affected by the layer chicken farming business.²⁶

Layer Chicken Farming from an Islamic Perspective

Business activities in Islam are generally permissible as long as they do not contradict the rules and principles established by Allah and the Prophet Muhammad (PBUH). In Islam, the objective of starting a business is not solely for profit but also to consider the benefits it brings to the community and the impact it has.²⁷ Layer chicken farming from an Islamic perspective involves managing the farming business by adhering to Islamic business ethics principles, such as the appropriate use of human resources, tools, and the environment in line with Islamic business ethics.²⁸ Islamic business ethics can be simply defined as a field of study that discusses rules or guidelines for business practices based on the fundamental teachings of Islam. The existence of Islamic business ethics serves as a guide for every Muslim to ensure that all actions taken do not violate Allah's prohibitions and remain on the path that He approves.²⁹

In running a chicken farming business, whether on a small or large scale, it naturally has both positive and negative impacts on individuals and the surrounding environment. These impacts are inevitable consequences of a business's existence, which must be understood by economic actors. Islam considers the consequences of economic activities generated by business actors by introducing principles of Islamic business ethics and related verses from the Qur'an.³⁰ According to the Indonesia National Committee for Sharia Economics and Finance, as mentioned in the textbook "*Buku Ajar Prinsip dan Etika Bisnis Islam*" (Principles and Ethics of Islamic Business), the principles of Islamic business ethics can be described as follows:³¹

²⁵ Hermawan.

²⁶ Hermawan.

²⁷ Siti Solikah, "TINJAUAN ETIKA BISNIS ISLAM TERHADAP USAHA PETERNAKAN AYAM RAS PETELUR DI DESA SUKOWIDI, PANEGAN, MAGETAN," 2022.

²⁸ Gadis Arniyati Athar, "Analisis Penerapan Etika Bisnis Islam Pada," *Wahana Inovasi* 9, no. 1 (2020): 124.

²⁹ Nurma Khusna Khanifa, "Etika Bisnis Sebagai Kiblat Mutlak Pelaku Usaha, Implikasi Ekonomi Islam," *Jurnal Hukum Bisnis Islam* 6, no. 2 (2014): 208-228, <https://doi.org/10.1442/azzarqa.v6i2.1323>.

³⁰ Rini Anggraini, "DAMPAK EKSTERNALITAS BUDIDAYA USAHA PETERNAK AYAM RAS PETELUR TERHADAP KEADAAN SOSIAL EKONOMI MASYARAKAT DALAM PERSPEKTIF EKONOMI ISLAM (Studi Pada Perusahaan Peternakan CV. Sama Jaya Utama Di Desa Madukoro, Kec. Kotabumi Utara, Kab. Lampung Utara)," 2023.

³¹ Institut Tazkia, *Buku Ajar Prinsip Dan Etika Bisnis Islam Berbisnis Sesuai Panduan Syariah* (Jakarta: Islamic Economics Business Law and Education, 2021), hlm. 5.

1 Unity (Tawhid)

The concept of unity signifies that the entire universe belongs to Allah, including the earth and everything on it. This means that in conducting business and economic activities, humans cannot be selfish and must consider the boundaries set by Allah's teachings.³² In layer chicken farming, this principle requires farmers to ensure the comfort of the surrounding community concerning the existence of the chicken coops. This is because the comfort and well-being of others are also part of their rights as individuals.

2 Equilibrium (Balance)

The concept of equilibrium emphasizes that individuals must balance their worldly pursuits with their responsibilities towards the hereafter. This means that in their business activities, individuals should strive for the well-being of themselves and others.³³ For layer chicken farmers, this includes seeking permission from the local community before establishing chicken coops, ensuring that their business activities do not disrupt the social harmony.

3 Free Will

Humans have the freedom to pursue their livelihoods without strict limitations. However, this freedom is directed towards social good through mechanisms like zakat (almsgiving), infaq (charity), and sedekah (voluntary alms). In the context of layer chicken farming, the farmers' free will in running their business is balanced by the need to respect the freedoms and well-being of others, ensuring that their actions benefit the wider community.³⁴

4 Responsibility

All actions, including business activities, will be accountable in the hereafter. For layer chicken farmers, this means maintaining the cleanliness and hygiene of their chicken coops regularly and being mindful of the environmental and social impacts their farming activities may have on the community.

5 Ihsan (Benevolence)

Ihsan means performing good deeds that benefit others without any specific obligation. For layer chicken farmers, this involves making efforts to ensure their business activities benefit the community, such as by providing employment opportunities, contributing to local welfare through charitable acts, and ensuring their practices do not harm the environment or the well-being of others. This principle encourages farmers to seek Allah's pleasure through beneficial actions and maintaining their faithfulness to religious obligations.³⁵

By adhering to these principles, layer chicken farming can be conducted in a way that is ethical, just, and beneficial to all parties involved, aligning business practices with Islamic teachings. This ensures that the business not only thrives economically but also contributes positively to the social and environmental fabric of the community.

³² Darmawati, "Etika Bisnis Dalam Perspektif Islam: Eksplorasi Prinsip Etis Al Qur'an Dan Sunnah," *Mazhab Jurnal Pemikiran Hukum Islam* 11, no. 1 (2013), <https://dx.doi.org/10.21093/mj.v11i1.118>.

³³ Darmawati, "Etika Bisnis Dalam Perspektif Islam..."

³⁴ Darmawati, "Etika Bisnis Dalam Perspektif Islam..."

³⁵ Muhammad Toriq Nurmadiansyah, "ETIKA BISNIS ISLAM KONSEP DAN PRAKTEK," no. July (2021).

In addition to the principles of Islamic business ethics mentioned earlier, farmers must also pay attention to environmental ethics. This is aligned with the teachings of the Qur'an which reads: *Wa lā tufsidu fī al-ardī ba'da iṣlāḥihā wa id'ūhu khaufan wa ṭama'an, inna rahmata Allāhi qarībun min al-muḥsinīn.*³⁶ This means “Do not spread corruption on the earth after it has been set in order. Pray to Him with fear and hope. Surely, Allah’s mercy is close to the good-doers.”

According to Tafsir Al-Misbah, this verse explains that Allah prohibits humans from causing corruption after He has sent prophets and messengers to rectify it. Corruption, in this context, refers to the harm done after the environment has been improved, which is considered worse than the initial corruption. Allah's strict stance and His punishment of those who corrupt the earth after its restoration emphasize the importance of environmental stewardship as the vision of sustainable environment.³⁷

Environmental degradation often occurs when nature is exploited, particularly for industrial purposes. This is further highlighted in Surah Ar-Rum, *Zabara al-fasādu fī al-barri wa al-baḥri bimā kasabat aydī al-nāsi liyudhīqahum ba'da al-ladbi'amilū la'allahum yarjī'ūn.*³⁸ This means “Corruption has spread on land and sea as a result of what people’s hands have done, so that He may cause them to taste the consequences of some of their deeds, and perhaps they might return to the Right Path.”

Tafsir Al-Misbah elucidates that human actions causing corruption on land and sea will have repercussions for humans and other living beings. Allah disapproves of those who engage in corruption (*fasad*) and indicates that the detrimental impacts of environmental degradation serve as a reminder for humans to return to the right path.³⁹

In the context of UD. Berkah Telur, certain social facts violate the provisions of these interpretations regarding the prohibition of environmental exploitation and the command to protect the environment. Although the layer chicken farming by UD. Berkah Telur is halal and provides a livelihood for the business owner, as well as nutritional benefits for the community, there are still ethical considerations and environmental responsibilities that must be upheld. Some of the issues observed at UD. Berkah Telur include the proximity of chicken coops to residential areas, inadequate coop management, unpleasant odors polluting the air, waste and chicken feathers affecting nearby residences, health problems among some employees, and complaints from non-employee residents about the odors and environmental impact. These issues highlight the need for balanced and ethical business practices that align with Islamic teachings on environmental stewardship. To ensure that layer chicken farming remains ethical and beneficial while minimizing environmental harm, several measures are recommended. Regular coop cleaning should be conducted at least once a month to reduce ammonia odors from chicken waste. The use of EM4 (Effective Microorganisms) sprayed around the coops can help mitigate odors and enhance environmental hygiene. Traditional herbal remedies can be utilized to maintain chicken health and prevent disease. High walls should be erected around the coops to prevent odor and waste from spreading to residential areas. Proper ventilation must be ensured in the coops for good air circulation, preventing respiratory issues among chickens. Adequate lighting should be provided to ensure chickens

³⁶ Q.S. Al-A'raf [7]: 56

³⁷ Muhammad Quraish Shihab, “Tafsīr Al-Mishbāḥ : Pesan, Kesan, Dan Keserasian al-Qur'an,” in *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 5 (Jakarta: Lentera Hati, 2002), 123-126.

³⁸ Q.S. Ar-Rum [30]: 41

³⁹ Muhammad Quraish Shihab, “Tafsīr Al-Mishbāḥ : Pesan, Kesan, Dan Keserasian al-Qur'an,” in *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 11 (Jakarta: Lentera Hati, 2002), 76-79.

receive sufficient natural and artificial lighting. Nutritional management is crucial, with adequate feed and vitamins given, and sick chickens isolated to prevent disease spread. Efforts to reduce stress among the chickens should be made by limiting employee interactions that may cause stress. Legal compliance is essential, with necessary business permits obtained, such as nuisance permits, building permits, and business trade licenses, to ensure lawful operations. Community engagement should be prioritized, providing charitable contributions and seeking feedback to address concerns and improve practices. By adhering to these principles and measures, UD. Berkah Telur can effectively balance its business activities with environmental stewardship, ensuring that its operations are ethical, sustainable, and beneficial to all stakeholders, in accordance with Islamic teachings. This approach not only maintains the sanctity of religious texts but also fulfills the practical needs of human life.

Islamic Business Ethics and Sustainable Islamic Economics

Islam emphasizes that every action in business activities must consider the effects it has on both humans and the surrounding environment.⁴⁰ The Qur'an, as a foundational guide, clearly illustrates the principles of ethics in business, serving as a directive for business practitioners to ensure their activities do not cause harm. In the context of layer chicken farming conducted by UD. Berkah Telur, several impacts arise that violate ethical principles from an Islamic perspective. The farm's location, which is close to residential areas, results in the odor from waste products such as manure, leftover feed, and the chickens themselves reaching the nearby homes. This unpleasant smell causes discomfort for the community, especially those living close to the coop. If left unchecked, this condition can lead to health issues among the local population. The continuous inhalation of foul odors can result in respiratory problems, coughing, and skin irritations.

These negative effects indirectly infringe upon the community's right to live peacefully and comfortably. The losses experienced by the community starkly contrast with the continuous profits gained by the business operator. This situation indicates that the business activity does not align with the concept of balance. Balance necessitates considering all stakeholders and not solely focusing on personal profit (greed). As explained in Surah Al-Qashash, verse 77, and elaborated in Tafsir Al-Misbah, striving for worldly success should not distract from the matters of the afterlife, which is eternal. Allah SWT strongly disapproves of any form of corruption on His earth.⁴¹

Islam grants humans the freedom to act, but it must be remembered that every action will be accountable in the hereafter. This is depicted in Surah Al-Muddaththir, verses 38-39, as explained in Tafsir Al-Misbah, indicating that humans have free will to choose their path, but their fate in the hereafter will be determined by their choices. In relation to poultry farming, every action taken must consider its impact, as it will be subject to accountability.⁴² Furthermore, in the concept of free will, business practitioners have an obligation to allocate a portion of their profits as zakat to the community affected by their business activities as a

⁴⁰ Fitri Amalia, "Etika Bisnis Islam: Konsep Dan Implementasi Pada Pelaku Usaha Kecil," *Al-Iqtishad: Jurnal Ilmu Ekonomi Syariah* 6, no. 1 (January 28, 2014): 133–42, <https://doi.org/10.15408/aiq.v6i1.1373>.

⁴¹ Muhammad Quraish Shihab, *Wawasan al-Quran: tafsir tematik atas pelbagai persoalan umat*, Cet. 1 (Bandung: Mizan, 2013); Muhammad Quraish Shihab, "Tafsir Al-Mishbâh : Pesan, Kesan, Dan Keserasian al-Qur'an," in *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 10 (Jakarta: Lentera Hati, 2002), 405-409.

⁴² Muhammad Quraish Shihab, "Tafsir Al-Mishbâh : Pesan, Kesan, Dan Keserasian al-Qur'an," in *Tafsir Al-Mishbah Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. 14 (Jakarta: Lentera Hati, 2002), 605-606.

form of accountability. However, the owner of UD. Berkah Telur has not fulfilled this obligation, citing limited knowledge as the reason for their reluctance.

Through the principle of responsibility in Islamic business ethics, running a business should consider its impact on the environment and society. However, this aspect has not been fully met by UD. Berkah Telur. Poor maintenance of the chickens and failure to keep the coop clean can potentially become a breeding ground for harmful viruses.⁴³ These viruses can spread to other poultry owned by the community, posing a significant health risk to the general welfare of the residents of Tawangrejo Village. As Quraish Shihab explains in Tafsir Al-Misbah, commenting on Surah Ar-Rum, verse 41, all corruption occurring on land and sea due to human actions will eventually impact humans themselves. For instance, if chicken contract avian flu due to poor health management in the farming process, the disease can also be transmitted to humans. In addition to Surah Ar-Rum, verse 41, Tafsir Al-Misbah on Surah Al-A'raf, verse 56, explains that Allah forbids humans from causing corruption. For instance, if chicken manure is not immediately processed or utilized, it will lead to environmental damage, such as air, water, and soil pollution.

Another principle that should be observed in the poultry farming business by UD. Berkah Telur is the principle of Ihsan, which involves striving to benefit society. As Allah SWT commands humanity to act justly and practice Ihsan towards others, and firmly prohibits disgraceful acts, as explained in Tafsir Al-Misbah on Surah An-Nahl, verse 90. In practice, UD. Berkah Telur should consider every action it takes, whether it will positively impact its surroundings or cause harm.⁴⁴ The principle of responsibility has highlighted the impact of UD. Berkah Telur's lack of attention to the chickens' health, leading to the emergence of avian flu, which affects both the chickens and the surrounding community.

Furthermore, the alms and charity provided by UD. Berkah Telur are seen by the business owner as a way to directly benefit the community not directly involved in the company's activities. Although not all community members benefit, this step can be considered a way to "atone for minor sins" towards the surrounding environment, particularly the residents of Tawangrejo Village. While not explicitly stated, some remarks from Mr. Dhiki, the business owner, during a direct interview, confirm this notion.⁴⁵

In the context of business management as seen in UD. Berkah Telur, there are issues that reflect a misalignment between social, economic, and religious aspects. The business owner tends to focus on the desired economic profits without considering the social and environmental impacts felt by the surrounding community. This contradicts the principle of tawhid, which emphasizes the integration of all aspects of life, including economic, social, and religious dimensions, to remain in accordance with the rules prescribed by Allah SWT in the Quran, aiming to create harmony in community life.⁴⁶

The case study of business management such as UD. Berkah Telur also reflects a gap between the factual economic needs, the interpretation of Quranic verses regarding environmental preservation, and Islamic business ethics. In this context, it is essential to consider a sustainable approach in business management, as applied in organic farming. Organic farming considers a sustainable approach that encompasses environmental,

⁴³ Purnomo, Saam, and Nazriati, "Analisis Bau Limbah Perternakan Ayam di Pemukiman Terhadap Gangguan Psikosomatik Masyarakat Sekitar Kandang di Desa Sei Lembu Makmur."

⁴⁴ M. Quraish Shihab, "Tafsir Al-Misbah", Jilid 7 hlm 323-328

⁴⁵ Hermawan, Interview with the Owner UD. Berkah Telur.

⁴⁶ Norita Mohd Nasir, Mahendhiran Sanggaran Nair, and Pervaiz Khalid Ahmed, "Environmental Sustainability and Contemporary Islamic Society: A Shariah Perspective," *Asian Academy of Management Journal* 27, no. 2 (December 7, 2022), <https://doi.org/10.21315/aamj2022.27.2.10>.

economic, and social challenges, making it a model more aligned with the principles of tauhid in Islam.⁴⁷ Moreover, the awareness of the role of “religious people” in environmental conservation, as discussed in research by Rahman and Jalil,⁴⁸ shows that Islam prioritizes preventive measures, preservation, and conservation before environmental damage occurs. This is in line with the principles of tauhid, which emphasize the importance of protecting nature as a trust that humans must safeguard as caliphs on earth.

In the context of business management that refers to the principles of tawhid, it is crucial to pay attention to the values of Islamic business ethics. Businesses like UD. Berkah Telur can consider values such as honesty, justice, and sustainability in every aspect of their operations.⁴⁹ These principles can help reduce the gap between the pursued economic profits and the social and environmental impacts generated by the business. Therefore, through a holistic approach that considers economic, social, and environmental aspects, business management like UD. Berkah Telur can be more aligned with the principles of tawhid in Islam. By observing the values of Islamic business ethics, the principles of environmental conservation in Islam, and efforts to reduce the environmental impact of laying hen farming activities, it is hoped that harmony in community life can be achieved in accordance with the teachings prescribed in the Quran.

Conclusion

Based on research conducted at UD. Berkah Telur in Tawangrejo Village, Gemarang District, Madiun Regency, it was found that the issues in laying hen farming can be viewed from the perspective of Islamic studies through several key aspects. From the perspective of Islamic business ethics, there are principles of tauhid (the oneness of God), balance, responsibility, and ihsan (excellence) that business operators must adhere to. In practice, UD. Berkah Telur has endeavored to implement these principles by ensuring good treatment in the management of laying hens, related to the health of the livestock and the production of healthy eggs for public consumption. However, challenges remain in fully integrating these values into every aspect of their operations. Additionally, through the interpretation of Quranic verses by Quraish Shihab, particularly in Surah Al-A'raf and Surah Ar-Rum, it is found that maintaining the balance of nature and avoiding excessive exploitation is a moral responsibility that must be borne by every business operator. Quraish Shihab emphasizes the importance of humans as caliphs on earth to protect and care for the environment, hence the farming practices conducted must be environmentally friendly and sustainable.

The efforts of UD. Berkah Telur's owner to mitigate the negative impacts of laying hen farming as a form of responsibility towards environmental degradation are reflected through various environmental initiatives that have been implemented. Interviews and observations revealed that UD. Berkah Telur has taken several steps, such as proper waste management, the use of natural feed, and the reduction of harmful chemicals. Although not yet fully realized, these steps align with Quraish Shihab's interpretation of the prohibition of environmental exploitation and the importance of maintaining environmental sustainability.

⁴⁷ Eley Suzana Kasim et al., “Application of Maqasid Al-Shariah into Supply Chain Management Practices for Sustainable Development,” February 2, 2022, <https://doi.org/10.31219/osf.io/789vz>.

⁴⁸ Norshariani Abd Rahman and Muhammad Hilmi Jalil, “Awareness of the Role of ‘Religious People’ in Environmental Conservation from the Perspective of Islamic Studies Students,” *Creative Education* 12, no. 08 (2021): 1755–72, <https://doi.org/10.4236/ce.2021.128133>.

⁴⁹ Ariza Fuadi, “Etika Bisnis dan Upaya Membangun Budaya Berbisnis yang Islami,” *Jurnal Hukum Bisnis Islam* 5, no. 2 (2013): 82–94, <https://doi.org/10.1442/azzarqa.v5i2.1315>.

Thus, this study concludes that although UD. Berkah Telur still faces several obstacles in fully implementing Islamic business ethics principles and environmentally friendly practices, the efforts made demonstrate a commitment to social and environmental responsibility in accordance with Islamic teachings. This research also provides recommendations for other business operators to adopt similar practices for business sustainability in line with Islamic principles and environmental conservation.

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